

THE
YOUNG MANS
Warning-piece.

O R,

A Sermon preached at the burial
of WILLIAM ROGERS

Apothecary.

With an History of his sinful Life, and
Woful Death.

Together with a Post-script of the
use of Examples.

*Dedicated to the young Men of the
Parish, especially to his Companions.*

By Robert Abbot, Vicar of Crane-
brook in KENT.

Prov. - . 3;. The young Fool, as a Bird
hasteneth to the snare, and knoweth not
that it is for his life.

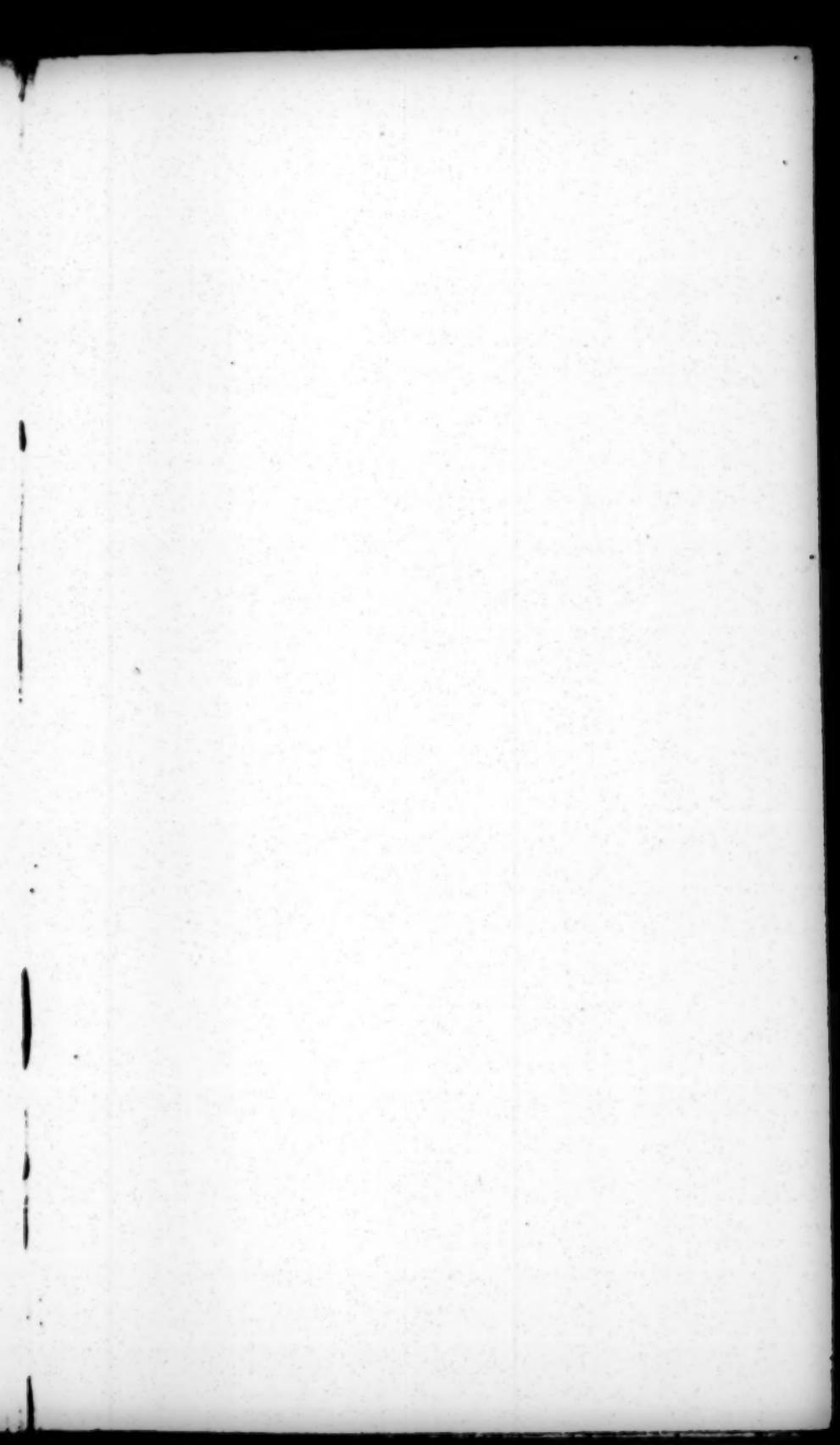
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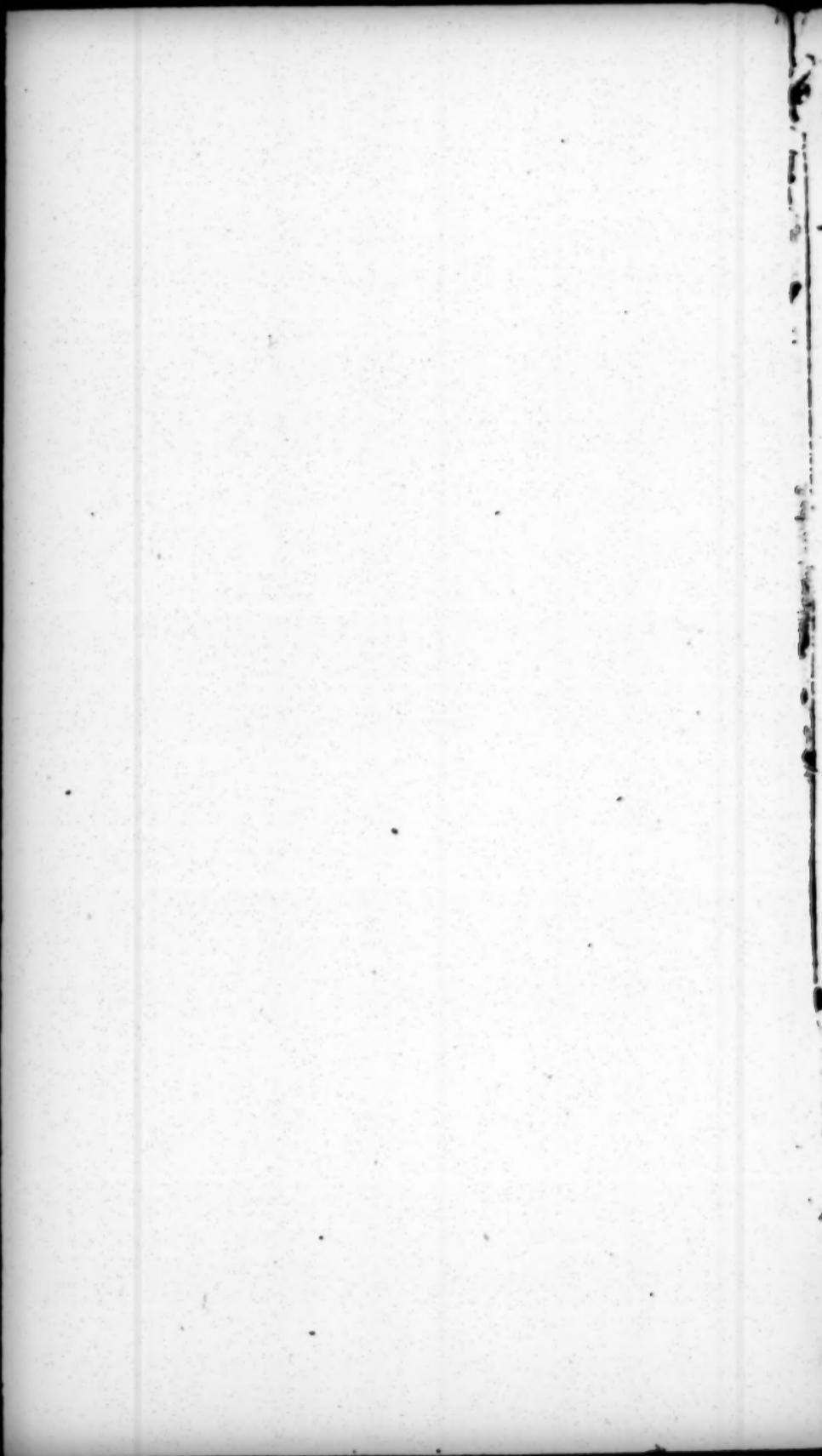
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Anno Dom. M. DC. LXXI.

13
Thomas. A. Beeman.
Cranbrook.

V. 8.





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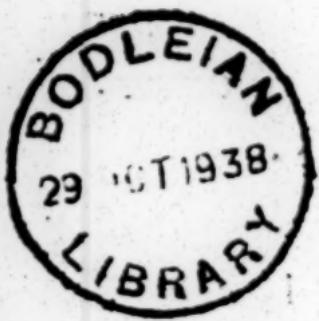
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To all the Young Men
of my Parish, especially
to late Companions of
William Rogers,
Apothecary, *Grace,*
Mercy, and Peace.

DEARLY beloved Young Men, that this Sermon (in effect) was preached by me, among you, you know; and the occasion you know too. When I preached it, it came to your ears, and it wrought something in some of your eyes, but I little thought to have presented

The Epistle

sented it to your eyes again. Importunities from abroad, and at home, have pressed me to make this adventure. And now it is come, to whom should it come, but unto you? It is true, my love to that dead young Man, made me willing to satisfie his desire: and your desires to have it, have not made me willing thus to send it unto you. Yet your courses being the occasion of it, and your welfare being the end of it, you may justly challenge it, and shall not by me be robbed of your right. Who knowes whether God may leave a blessing behind? I cannot be assured, that, for the word

to the young Men.

word of God handled in it, or for me the poor instrument that is used in it, ye will make much use of it for your good: because (I fear) ye so often prefer an ale-house before the house of God. It may be, ye had rather be without it, than have it; because the sight of it, to you, will be a sting; the sight of it, to others, will be but a remembrancer to them, to call upon you still to forsake those courses which ye love. Yet herein have I hope, that you will love to see the picture of him being dead, whom ye loved and followed as your Doctor while he lived. If it be not drawne to lite, my eyes,

The Epistle

cares, and understanding
much fail me, besides, ma-
ny witnesses will not faile
to say, that all is true. I am
sure, it is so for substance:
and if it be coloured other-
wise, even at the first it
was rudely drawne, it is
for your sakes, that you
may still see him the more
perfectly, and know your
own estate.

You have had (in your
days) many examples, tea-
ching, that there is no bar-
gain to be had in a wicked
way; it is folly to lay out
your silver, and not for
bread. But to have two in
one year, layes the axe to
the root of the trees of the
wood, and preacheth, that
except ye amend, ye shall
like-

to the young Men.

likewise perish. Ye have found two Apothecaries different in their course. The one so many wayes looking home-ward, that he died miserably rich; the other so lashing outward, that he died miserably poor. Both of sweet and mild natures, and of different wayes in life: yet both of *uncomfortable passages out of the world*. The one having first the Devil presenting himself unto him to be his Physician; and next Christ sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he w ould have nothing to do with him. The other as if he would prevent

Not onely
as they
but worse.

So he was
accounted
of all a-
bout us
some years
before he
died.

Sin may a
good man
have, by
some di-
stemp or
over-pow-
ring temp-
tation, to
lath some
sin for the
example of
others.

Christ, condemning himself to hell for ever, and ever. The one (being very rich, and having no children) was pressed by me, while he was in peace, and before his last Will was settled, of his thousands to give but one hundred pounds, for the repairing of the Church, or other pious works. But if he were worth ten thousand (as he said) he would not give a penny, beside what he had given by Will : that is, twenty Marks to the poor, ten pounds to me; & some other petty Legacies. If I were rich, I shou'd be loth to pay so dear for such a denial, as he did in the end, full of horror to the last.

I mean
an uncom-
fortable
death, not
judging
his eternal
estate.

The

The other (being very poor) was pressed by me againe and againe, *but to believe in Christ for salvation*. But I could not (for ought I saw) prevail neither. The one had lived well, except his misery ; the other had lived ill, and so in misery worse. I know you fear not the danger of the first example : for you are out of the way of being too rich. If you have enough to go like gallant Blades, it is all you desire : yet if you have not, your credit must be good till the Quarter-day, or the good Market comes. But may you not fear the danger of the second ? Him ye loved enough, his courses

ye love too well. The Ale-house must be your Chappel, Kitchin, Workhouse: the first draught is your prayer, the next your breakfast, and the last your work. Yet if ye had but a Priest that would prophecy of wine and strong drink, and say, Come, let us fill our selves with wine and strong drinck, to morrow shall be as this day, and much more abundant, he were the only man, and you the only people of the world. I know you think your selvs very familiar with Christ, as if he woud pass by these slips of youth, and imbrace you in t' eare of his mercy upon the le-

call

to the young Men.

call. But you forget that *Christ* hath now taken state upon him. He was an Infant crying in the Cratch , and then he was circumcised by wicked Priests, carried by an Ass into Jerusalem. He was a Preacher in *Israel*, and then he was pressed upon by all, and sought to be intangled by his enemies. He was a worker of miracles here, and then sick soules and bodies troubled him. He was under arrests and executions, and then *Iudas* did kille. Souldiers buffeted and spit upon him , and *Levites* and *Gentiles* killed him. But now the case is altered , his present state admits no such neare approach.

The Epistle

proach. Will you say he
is my sweet Saviour still?
Go then and tell him so:
say, Lord, I am idle, un-
profitable, and luxurious,
but thou art my sweet Sa-
viour still. Say ye to your
fathers and mothers, I am
drunken, idle, wanton, re-
bellious, but ye are my fa-
ther and mother still, and
I expect your blessing, and
your purse. Surely such
proud and dissolute carri-
age shall a thousand times
sooner please men on
earth, than it shall please
Christ in heaven. He hath
redeemed you that ye
might serve him in righte-
ousness, & holiness all the
days of your life. He hath
bought you with a price,
that

to the young Men.

that ye might glorifie God
in body and soul, and (by
the grace of God) save
your selves from the midst
of this wicked generation
wherein ye live. Perhaps
you may think your sins
not to be so great, but that
you may keep your fel-
lowship in the salvation of
Christ too. But they are
not worthy of pitty who
wilfully deceive their own
souls: For in four cases
your least sins prove dam-
nable in the issue. If they
be committed against your
conscience. Conscience is
in God's room to guard
you, and if that be affron-
ted, it is given to God, and
so you build downward
to hell. Then if they be
com-

I.

2.

The Epistle

committed with pleasure
and delight ; there is no sin
so small, which smells not
unsavorily if it please. It
pleased the man to gather
sticks, and he died for it. It
pleased Lot's Wife to look
back , and she was turned
into a pillar of Salt. Next,
if small sins dispose you to
greater. For he that hath
avoided the great Rocks ,
may be swallowd up in the
Sand: and he that can keep
out great Thieves , may
have his house opened by
a little Boy who creeps in
at the window. Lastly, if
the smallest sinnes have a
progress, and go on. A little
ball of snow, rowled, is in-
creased , and many drops
make a floud. Can you say
that

to the young Men.

that you sin not when conscience checks, and faith, Doe it not? Or that you have not taken pleasure in what you have done? Or that you have not been dispoled by your hours of error to scandalize others, and neglect God and his worship? or that your little sins have not multiplied so long, as that they may (for any thing you are sure to the contrary) become an Ocean to drown your souls in eternal horr. r? What now is to be done, but that you see your wickedness, and amend all? I am sure it would bring comfort to your friends, to see you in the way to Heaven. I am more
sure

sure it would bring glory to God, and honour to the Gospel, to have his creatures and the professors of it from your youth, to live in the obedience of faith. And I know assuredly too, that it shall adde to my crown of rejoicing to see all, Christ's Lambs, Babes, and Children to walk in that truth which is according to godliness. Up and be doing, and the God of heaven be with you: there is no delay must have place now. It is enough, (yea too much) that ye have spent the time past after the course of the wicked world. God hath held his peace, and not unsheathed his sword, and you have lived.

to the young Men.

lived as if God were a fa-
vourer of sin. But hath he
not now begun to strike?
Hath he not let you see
that there is no peace to
the wicked? If ye yet go
on, ye kick against the
pricks. If ye come in with
bleeding soules : behold
your blessed Saviour han-
ged on the cross; he bow-
ed his head, as if he meant
to kiss you ; he stretched
out his armes, as if he
meant to imbrace you; and
his blessed side was bro-
ached, as if he meant that
even you should drinke
his bloud, to pacifie your
souls against conscience of
wrath, and his water to
purifie your bodies and
soules from the dominion
of

The Epistle

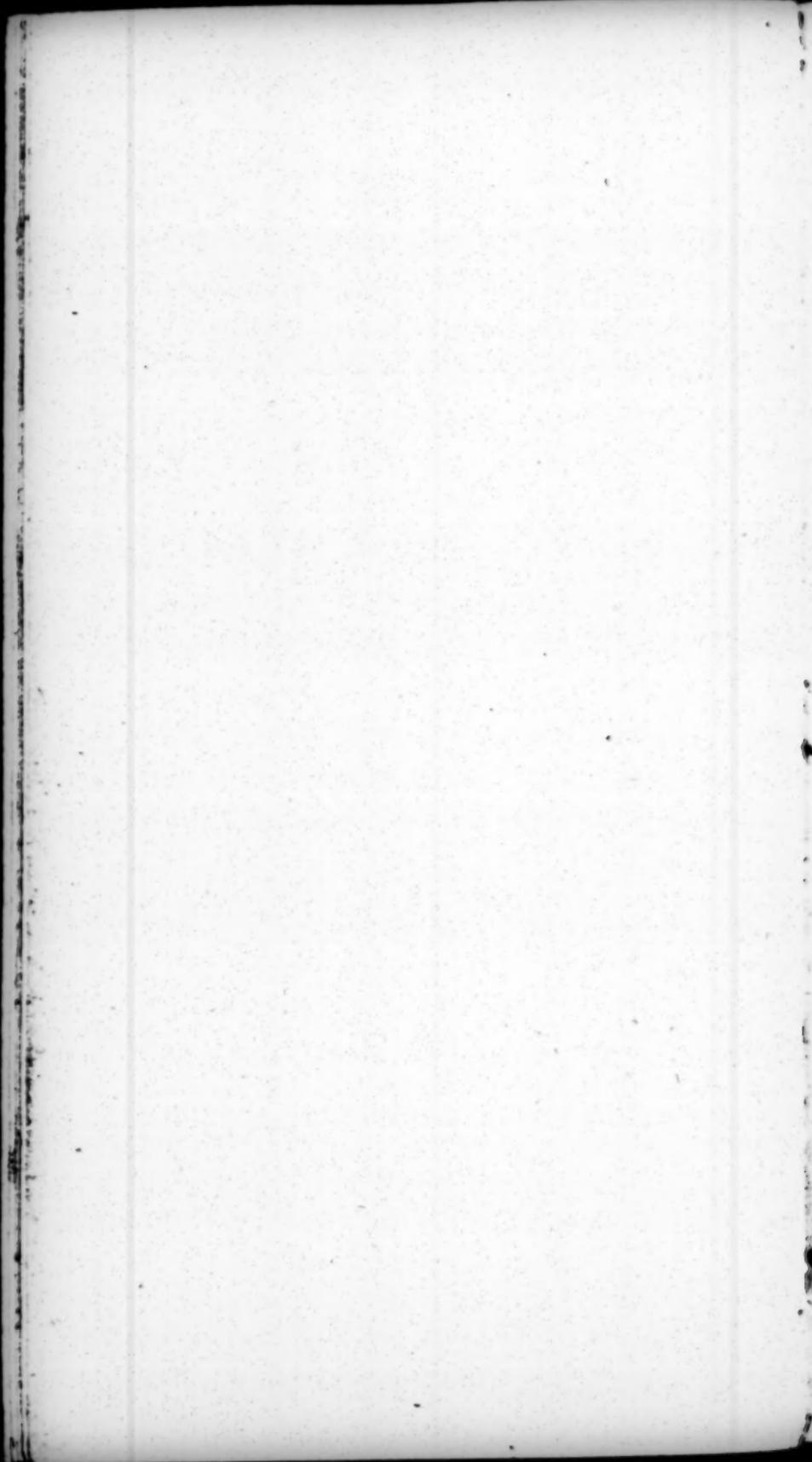
of all uncleanness. Will you yet neglect so great salvation? My soule shall weep for you in secret. Yet that there may not be a cause, I hope that you will read this that I present unto you, and so make a stand. I hope you will pray to God that the cause may have accesse unto your hearts, and so make an entrance into the good way. And I hope that being entred, you will continue to the end; and then as Saint Paul of his *Thessalonians*, so I of you; Now I live, if ye stand fast in the Lord. Even I, who have been often grieved by you, and have often prayed for you with groanes and sighs,

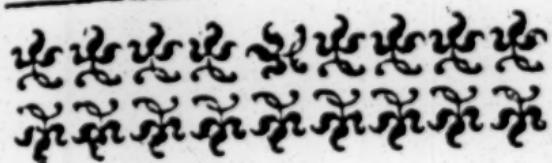
to the young Men.

sighs, but now hope to be
comforted in my bowels
over you, upon your a-
mendment; and ever after
to continue.

*Your Pastor rejoicing
in the conversion of
such sinners,*

Robert Abbot.





THE
YOUNG MANS
Warning-piece.
OR,
A SERMON Preached
at the Burial of
William Rogers,
upon Prov. ., 19.

The way of the wicked is as darkness, they know not at what they stumble.

Y I know my use. As Laban said to Jacob in case of marriage, It must not be so done in our place: so say I; I: is not my custom on funeral occasions, to wear out the time upon the dead. Though

Gen. 29:
26.

**2 Sam 1.
19, 20, &c.**

A&g. 39.

*Magis vi-
vorum so-
lacia quam
mortuorum
subsidia.*

I grudge no: *Davids* mournfull Ditty at the death of *Saul*; nor *Jeremies* Lamentations over *Jerusalem*, for the untimely death of *Isiah*; nor the shewing of *Dorcas* her Coates, given to the poore Saints at her burial, (for ordinarily, those that deserve no praise themselves, love to give none to others:) yet Saint *Augustine* hath said it, that these solemnities are rather the comfort of the living, than the helpe of the dead; and I have beeene willing to follow this rule, in ordinary cases. Yet now the case is altered: I have something to say to the Person, before I speak to the Text. I am intreated, garnestly intreated, by the miserable young man who lies dead at our feet, to Preach to all the young men of the Parish, especially to his wicked companions (as he called them) some-

something at his burial, to wain them, by his example, to take a better course, that they be not burned in hell with him for ever and ever.

This I cannot do, except I first tell you his example: Hear therefore that first, and God open your eyes to see the danger. I call him a miserable young man, not in respect of the devouring judgement of God upon him for ever: for we have nothing to say to that. What are wee that we should sit in God's chair? He did rise and fall to his own Master, whose judgments are always just, often secret: and to Him we leave him, with feare and trembling, though not without some hope. For as he was in his general course a man of a sweet and pleasing temper, it beginning to grow proverbial, *That the Devil never abuseth*

This young
man is cal-
led misera-
ble.

Not in re-
spect of
God's
judge-
ment final.

For from
him are
many ar-
guments
of hope.

2 Tim. 2.
16.

sed a better nature. And as he
was observed (so farre as I
know or have heard) never to
swear or curse, in all his life,
till one curse dropped from
him in a distempered fit the
night before he died: and al-
ways to carry himselfe in
words inoffensively to all; ex-
cept only once to my self, and
another who had struggled
with him, from time to time,
to pull him out of the snares of
Satan; for which yet he was
wounded in soul in his tick-
ness, and asked forgiveness:
So, for his worst part, how
freely did he confess his
sins? how earnest were his
desires, that he might live but
a Yeare, or a Month, that he
might manifest to the World
the truth of his heart, in his
promises to God, for amend-
ment of Life? How carefull
was he to warn his Compani-
ons, or at least, to wish that
they

they were by him , that he
might warn them , that they
might not be burned in the
furnace of Hell , whither he
(said he) was going : These
things in him , give advantage
in us , to some charitable hope ,
that it may be better with him
in the issue , than God would
let us see . Though God would
not let us see one drop of peace
to fall down upon him to his
last gasp , was it not rather to
bridle our presumption , and
to make us to runne from the
stinking dens of sinne , than
to settle our judgements a-
bout his final estate , which
is farre out of our reach ?
Though we could not see that
he apprehended C H R I S T ,
night he not be apprehended
of Christ Jesus ? Though we
could not perceive that he
knew G O D (to comfort)
might he not be known of God ?
Therefore have I nothing to

Phil. 3. 12.

Gal. 3. 9.

do with God's final judgement upon him ; it must be put over to the highest tri-
tunal, to declare him mis-
erable before the God of Hea-
ven.

Neither do I call him mi-
serable in respect of his repute
amongst men. He was loved
of all that knew him, hated
of none, and desired of all
that stood in need of his skill
or practice. Ye know that he
was an Apothecary, and pra-
cticed bothe Chyrurgery and
Prysick. How successful
hee was, where he woul'
shew care and diligence, you
know too. As he had pu'
himselfe to it to graine some
skil by his own industrie, and
by conference and complying
with the learned in that Sci-
ence, and with all famous
practitioners where he came
so was he mounted to the
height of fame, sought to
farm

farre and nigh was he. The sober sought unto him, because of his sweet temper seasoned with successfull skill. The loose sought to him, because of his prodigal and bibring course. The thirsty sought to him, because of his gentle rates upon his care and cures. He would not suffer them to *spend all they had upon Physicians.* And the covetous sought to him, because of something pleased them not, he would (for the most part) take nothing for what he did. He would confess, that he could by his practice get an hundred pounds a year, and spend an hundred pounds a year: yet he sold his own inheritance, and spent it: and did so exceed in lavishing, that he scarce left enough to defray the charges of his own burial. Some sought to him for one cause, some for another:

Mar. 5, 26.

Col. 4.14.

But in respect of his own feeling.

1 Pet. 3.15.
This had
a deepe
ground.

ther: so that as one was called for grace , he might be so called for place and practice, *Luke the beloved Physician.* Therefore he was not miserable in the eyes of men.

Yet I call him a miserable young man in respect of his own feeling and apprehension. To present this , I shall shew you the ground , and his opening of it. The ground of it was thus laid ; He had been religiously trained in his childhood. Few youths with me would have given a better reason of the hope that is in them, He had also lived in a civil way , till he beganne to look out into the World for himselfe. When hee had some few moneths been seasoned with the flitteries of his followers , and , (always leading a Bachelours life) being used to make up some of his Confessions at an Ale-house

house fire : the fire of the High Priests Hall was not more baneful to Peter (save in the height of Peter's present sinne) than this was to this poore young Mans soule. First, delight in vain Company crept upon him , next Drunkenness , next neglect of Prayer, Word, and Sacra- ments ; and lastly a settled ob- stinacy in these sinful and bewitching courses. I , willing to performe the duty of a Shepheard , and Friend , timely fastened my eyes and heart upon it. I went to him , and warned him again and again. I told him what fearfull worke he made , in suffering the Wilde Boar to come in , and to lay waste his former Conscience. He would still answer mildly , *Indeed I will do otherwise.* I had so often pressed him to amendment with so little success , that he

grew weary of it, and me. He utterly avoiding my company; if I had come in at one door, he would have gone out at another. He hath many times professed, that he could not abide to see me, or be in my company: not because he hated me (for he would do any thing for me with all his heart) but because I still told him of his bad life, and he could not amend yet.

In this state he stood one or two years, or more. At last, as one cloathed with the scales of a Leviathan, he kicked against the prickes, and contrary to all admonitions (against which custome in sin had now armed him) he wilfully forsook the Church, together with Prayers, Word, Sacraments. Thus he continued about a year and three quarters. In this space (as I could slide into his company,

or

(or as he fell into mine) I admonished him still, and wished him to beware lest the just sentence of God went not out against him, *that he should never see God's face in the congregation more*: I told him that he trusted his flatterers and drunken companions, more then me, who loved his soul: and yet wistal, that I would proceed against him by Articles and Presentments, which would end in excommunication, which was a forerunner of God's shutting him out of Heaven, without his willing and hearty Repentance. He answered mildly still, *that he would come to the Church, receive the Sacrament, and change his course.* He gave me day, and day, and day, and yet his place was empty. Upon some of the promised dayes of appearance, I sent secretly to

his house, to call upon him to be as good as his word: but he would make some idle excuse or other, and so still persisted. At the length, the Church Officers presented him for his neglect of the Church, and Sacrament, an whole yeare. Hälfe a yeare after they presented him againe, for his neglect a year and a halfe. In this time I still told him what was done, which yet, said I, shall easily be taken off with an admonition, if you will reforme. He still mildly promised amendment. At last, ascited he was to answer; and he knew that I had personally appeared against him to the Judge of the Spiritual Court: for I told him so, (as I remember;) and that it would not be so easie for him to get off without me. Hereupon he was more hearty
(as

(as I thought) to come to the house of God again , and he set his utmost day , and yet he failed. At my instance, and fearing the dreadful sentence of Excommunication , which now (after h s many shifts) was thundering out upon him , he peremptorily set another day , which was the L O R D ' S Day seven-night after , and a Communion Day. Then he resolved to come to the Church , and to receive the Sacrament , to give satisfaction to the Parish and Court , and in the meane time to prepare himself.

The Lords Day before this, in the morning , when (as he said) he was ready to come to the Church , he was taken sick , and betook himselfe to his bed. It was but as the fit of an Ague , which being over, he was the next morning

Christ-mas-day.
1635.

in his old course again. About the middle of the week after the messenger of death came, and I heard of it. I forthwith addressed my selfe to him, came up into his chamber unawares, and said, *Oh how often have you deceived God, your own soul, and me! what is, now to be done? I fear you will die, and then what will become of you? I expect your excommunication, and then you will be cut off from the Church of God by Justice, which you have cut your self from by wantonness.* He answered, he had but a surfeit of cold: and, if I would be pleased but to write to the Court, to suspend the sending forth of his excommunication till the Court day following, he would the next Lord's day come to the Church, and receive the Sacrament, and then go up with my Certificate, and

and satisfie the Court. I did it, and prevailed: but his sickness prevailed that Thursday, Friday, and Saturday upon him. It had emptied him of hope of life: and no hope of life had filled him with thoughts of this present guilt, and future judgement before that great God who is a consuming fire.

Now therefore you, having the ground of the apprehension of his own misery, shall see how he opened it, and made it known both to me and others. There was too great a fire within to be smothered: it burned in his own soul, and lightned from his heart and lips, into the ears and hearts of those friends that were about him.

One while he cries out of his sinnes, I have been a fearful drunkard, pouring in one draught after another, till

And next
his own
apprehen-
sion upon
it.

Manifested
by many
fearful
speeches.

till one draught could not keep down another : and now I would be glad if I could take the least of God's Creatures which I have abused. I have neglected my Patients , whi have put their lives into my hands , and how many souls have I thus murthered ? I have wilfully neglected Gods house, service, and worship, and now though I have purposed , God strikes me thus, before the day of my promise comes ; because I am unworthy to come among Gods people again.

Another while he falls to wishing , O that I might burn a long time in that fire, (pointing to the fire before him,) so I might not burn in Hell ! Oh that God would grant me to live but one year , or but 3 moneth , that the world might see with what an heart I have promised to God my amendment ! Oh that God would try

try me a little; but I am unworthy.

Another while he pleyes his Companions, praying that all may be warned by him to forsake their wicked wayes, lest they go to hell as he must do. He forgot not his Servant, who was young; he calls him to him, and tells him, that he had been a wicked Master to him: but be warned by me. You have a Friend that hath an Iron furnace which burnes hot a long time; but if you give your self to my sins, you shall be burned in the furnace of Hell, an hotter furance, millions of millions of ages. Therefore look to your self, and be warned by my (your Master's) example, who must be burned in hell for ever.

Lastly, all his cryes against sinne (to his feeling) would not sufficiently set forth his estate, nor all his wishes, nor

And plain
judgments
against
himself.

nor all his warning of others: but he comes to a plain judgement, and condemnation, and leaves nothing for after times, but execution. Hence againe and againe he doubles it: *I have had a little pleasure, and now I must go to the torments of Hell for ever.* And having sometimes (being oppressed by others) prayed to God that he would forgive his sins, and have mercy upon him: he would adde, *but I know God will not do it, I must go to hell for evermore.* Whatsoever came between whiles, this was the close, *I must be burned in hell; I must to the furnace of hell, millions of millions of ages.*

Thus he fearfully wearied out of the most part of Saturday, both day and night. Early on the Lords day (that day appointed) I went to him again: I found him deeply muddled

muddled in horrour and perplexity. I asked him then whether some great sin (not yet thought of) did not lye behind, to hinder the beams of God's sweet grace from shining upon him? And because he was suspected of whoredome, and using cruel means for the covering of it, I laid it before him, and asked him in the sight of God, and his own Conscience now, whether he were not guilty? He constantly denied it both to me, and three godly friends before, severally: and therefore I heartily believe him to be not guilty: especially he constantly professing it when his Conscience was most active and nimble. I then began again to offer unto him the comforts of the Gospel. I opened to him the promises of the largest size. I shewed him that God was delighted

to save souls, and not to destroy them: and that his sweet promises were without exception of time, place, person, or sin, except that against the Holy Ghost, which I assed him, was not committed by him.

All this could not fasten (so far as J saw) J could hear nothing but that it is too late, I must be burned in Hell. Ye then was he willing that J should pray for him, (and therefore he was not without hope) and J did. In which he was careful to go along with me many times with sighs. After this he was something quieter for a time, and J went to my Office in the Church, where J forgot not him, that God would respite him the dayes of repentance, that he might performe the dayes of promise..

When Evening Prayer was done, J went to him again: and

and when I had secluded the company , I pressed him with teares , not to cast away that Soul for which C H R I S T died : shewing him , That C H R I S T rejected none , that did not reject him . He answered , *He had cast off C H R I S T , and therefore he must go to Hell ,* But yet (Sir I) pray with me , that Christ would come againe : there is yet an hour in the day ; and if Christ (God and Man) comes , he can and will assist you to do a great deal of work on a sudden . He would not hear of that ; he turned away , and said , he was unfit to pray . He often complain'd that former Counsels and Prayers might have done him good , but now it was too late : as if that fearful saying had struck in his soul , *Because I have called , and ye refused , I have stretched out my*

Prov. 1.24,
25,26,27.

my hand, and no man regar-
ded ; but have set at nought all
my counsel , and would none of
my reproof , I also will laugh
at your calamity , I will mock
when your fear cometh as de-
solation , and destruction as a
whistle wind .

By this time he began to dis-
cover some idle dilte : p.r in
his brain , for want of sleep :
for this was now the fourth
day and night , (as I remem-
ber) that he had taken no rest.
And had not his reason been
so vigorous , and his discourse
so piercing , I should have
thought want of sleep a great
cause of the whole combate .
But when I consider his rea-
son , discourse , and life , con-
trary to knowledge and Con-
science : doubtless (what-
ever God hath done with his
soul , we are bound to hope
the best) this example is a
warning-piece shot out of the
God

God of Heaven , to warn all
young Men with us, to signify
that it is high time for them to
leave off their riotous courses,
lest a worse thing come unto
them.

It is not bad enough to have
these horrors and perplexities
for sins and punishments ? He
was no swearer , no whoremonger ,
no thief , no scoffer at Religion ,
no perjured wretch , no wilful lyar ,
no proud and surley refuser of
good counsel and reproof , like
too many young Men now in
these dayes : yet when Con-
science is awaked , and sitteth
as a Judge on him , Only for
drunkenness , neglect of mens
bodies , and neglect of Prayer ,
Word , and Sacrament , he suf-
fereth this heavy doom upon
himself , I must be burned in
the furnace of Hell millions of
millions of ages : and at the
last , in idleness of thoughts
and

and talk, he ends his miserable life.

This is your example which he intrusted me to lay before you, that ye may be warned by it to keep you from hell. The living God present it as a powerful example to your Consciences, that it may work that good which this miserable young Man wished. And that it may the more prevail, ye shall have a rule now, as well as an example, shewing the misery and horrour of a wicked life from this proverb.

The Text
Prov. 4 19.
 1. Con-
 nected.
 v. 1. & 10.

Verse 14.

The way of the wicked is in darkness, they know not at what they stumble.

Solomon had pressed in many words, (because all words were not enough) all young Men, in his Son, to avoid the needles and vain society of wicked men: *Enter not into the*

the path of the wicked, and go not into the way of evil men.

Art thou allure? Avoid it. Is the way delightful? Pass not by it. Doth thy way lie that way? Turn from it. Art thou called in whithersoever thou goest? Pass away.

Verse 15.

This exhortation, being thus pressed with words, is further urged by reasons. First, from the persons and states of wicked men; They sleep not except they have done mischief themselves, or made others to do it: for how can they, when they eat the iron bread of wickednesse, and the Sc-dome wine of violence? This breedeth no sweete flegme to binde up the senses. Secondly, he urgeth it from the course of wicked men, which he setteth downe camparatively with the godly; The path of the just, is as the shining light, that shineth more and

Verse 16.

Verse 17.

Verse 18.

and more to the perfect day. The descent of grace is from heaven, as the light shineth: the degrees of grace are not all attained unto at the first, but more and more: but the prosperity of grace, where it is nourished by a godly life, is not to go out to the perfect day. Therefore it is excellent to be in society with the godly. But for the course of wicked men:

1. It is as darkness, there is the danger of it.

2. They know not at what they stumble, there is a sign of it.

In this course of wicked men there are two propositions, which I shall labor to open, and apply unto you.

First, *That the way of the wicked is darkness.*

That ye may conceive this, I shall open unto you (chorow Godshelp) four points:-

1. What

Verse 9.

2. Divided.

*

3. Expounded.

Propos. 1.

1. What is the way of the wicked?

2. How is it darkness?

3. How it comes to be so?

and,

4. Why it is darkness?

1. The way of the wicked, is the whole course of a wicked man to Death and Hell. David saith, *The way of the wicked shall perish*: that is, his thoughts, words, deeds wherein he pleaseth himself, till last he sees and feels the empty vanity of them, when the comfort of them leaves him and he fall into hell.

2. This way of the wicked is darkness, by an absence of that first light which God gave to sinless, and obedient man. Before man had sinned, he had the light of knowledge, the light of grace, and the light of comfort. He could fully and fairly see what was fit for a creature, to keep him in

1.
What the
way of the
wicked is.
Psal. 1. ult.

2.
How it is
darkness.
*Negatio
lucis primi-
tive.*

in perpetual communion and fellowship with GOD. He had the beams of GODS grace in him and about him, keeping out the darknesse of sin. He had sweet comfort in the injoyment of God , and himself , and in the best possession and use of all the Creatures. But when he fell from the Principles of Life, the Lord and his Law , he quickly was overwhelmed with the darknesse of ignorance , the darknesse of sin , and the darknesse of misery. Our blessed Saviour came to give light unto them that sit in darkness , and in the shadow of death , and to guide our feet into the way of Peace : the light of knowledge , That they that see not , might see : the light of grace , that they that follow him , might not walke in darknesse , but have the light of life : And the light of ex-

Luke 1. 19.

Ioh 9. 39.

Ioh. 8. 12.

for: that he might give beauty for ashes, the oyl of joy for mourning, and the garment of gladness for the spirit of heaviness. All wicked men that miss this, that are in hunting with *Esaū*, while this blessing is given, following the luxurious courses of the world in wickedness, while Christ bringeth life and immortality to light by the Gospel, do fall into darknesse, darknesse, darknesse: Because they loved darkness rather than light: therefore their cogitations are darkened through ignorance, their foolish hearts are full of darkness: they look to the earth, and behold darkness and sorrow: they fall to the darknesse of horrour, (for there is no peace to the wicked, saith my God) they go down to the place of darkness, and the horrible pit shutteth her mouth upon them.

Esa. 61. 3.

2 Tim. 1.10.

Ioh. 3.19.

Eph. 4.19.

Rom. 1.31.

Eph. 5.30.

Esa. 57.21.

Mat. 8.12.

Psal. 69.

them. O woe unto them, they have rewarded evil unto their souls.

2. But how doth the wicked mans way become to be darkness? As outward darkness doth grow upon men three wayes, so doth this. First naturally, by some defect in naturall generation. So there being a natural defect now in mans propagation, through sin he brings forth blind Whelps. Though more or less, for natural excellency, man be not borne blinde: yet for moral rectitude to improve his understanding to the best advantage for his happiness in Gods way, he is darkness. Secondly actually, by too much gazing on the excelling sensibles of the world, or by too much heate or cold, which check or chil the spirits. So when wicked men do too much gaze upon the deceitful gloria

glories and pleasures of the World, when they are cold in Religion or Religious Duties, and do hotly pursue the pleasing vanities of this life, they become clouded in the thick smoak of darkness. This blinded that rich Fool from securing his soul : and *Zacharius* before his conversion from going the right way to heaven. For they that will be rich, fall into temptations and snares, and into many foolish and hurtful lusts, which drown men in perdition and destruction. Thirdly penally, when it is inflicted as a punishment: as when *Zedekias* his eyes were pulled out, as a just punishment upon his wicked life. So when God seeth the courses of men to be foule, and detestable, contrary to the light of the Word, and check of Conscience, which he hath given them; then God just-

Luke 12.

Luke 19. 2.

1. Tim. 6. 9.

Eph.6.10.

I Joh.3.11.

4.
Why the
wayes of
the wicked
are dark-
nesse.
*Tenebrae a
genendo.*

ly shuts their eyes, stops their ears, and takes away the key of knowledge: and so they are in darkness, walk in darkness, and know not whither they go, because that darknesse hath blinded their eyes.

Now if you would know, why the wayes of the wicked are thus said to be as darkness? The grounds of that speech may be such as these: First, their sightes are hindred from seeing the right way to Heaven. They grope at noon day, running headlong in their own courses all the life long day, and at what time the night of death, or the sun-set of sickness cometh, and they begin to recollect them, saying, Where am I now? Is this the way to heaven? Then they see what they did not see; and the whirlwind and tempest takes them, and they are carried whither they would

would not. Secondly, their foot-steps are troubled from going about the workes of G O D. As the Egyp.tians choaked in their palpable darkness, saw not what they did, or what to do: so when this darkness is come upon the wicked man, *He that walketh in darkness, knoweth not whither he goeth.* Here he goeth and meeteth with a block, there he turneth and meeteth with a bush: and after a thousand calls of God to do this, that, and the other duty of Repentance, Faith and Holiness, he is so inwrapped in darkness, that many things are gone about, and few things are done: those few that are done, are not done as they ought. Thirdly, They are drawn on to many a fail, even to the ruine of bodies and souls. As men in darkness (if they will be doing) stumble and fall:

2.

Exod. 10.

Ioh. 12. 35.

*Vivant a-
liud agendo,
nihil agen-
do, aliter
agendo.*

3.

*νύξ, à
νύχτα.*

*Nox à no-
condo.*

so wicked men in this estate stumble into a thousand pitfalls. Here they fall into pride and niggardize, there into pride and luxury; on this hand into covetousnesse, on that hand into prodigality; here lies the drunkard, there the lyar; here lies the worldly old man, there the regardless young man. Lord, how do they fall in darkness, till they are turned back into perpetual rebellions, till they fall and rise no more? Fourthly, they are smitten with fears and terrors, when they will give leisure to Conscience to wrike. They are taken with fear, where no feare is. As men in a dark night being awaked by fearefull melancholy, sigh of sin, or lash of Conscience, do thinke every bush a Thief; every gale of wind, the moving of Satan; or the wagging of every leafe, a summons

Ier. 8. 4, 5.

Psalm 14.

mons to the Divels approach: so is it with wicked men in this darknesse. Fithly, their shame is taken from them: They are fool-hardy, and confident in the dark, because no eye sees them. It is said of the Ass, that being pursued by the Wolf, he puts his head into a bush, that he may not see the Wolf; as if, because he sees not the Wolf, the Wolf therefore sees not him. So is it with wicked men; they put their heads into a darke corner of sin and ignorance, and then, as if he that pierced through the dark cloud could not see: they go on without feare, wit, or shame. They lay their iniquities on their skirts, and declare their sins as Sodoms, they bide them not: as if they hurted not them, nor would bring shaine at the latter end.

Thus have I plained the way

C 4

in

Lamen. 1.
Esa. 3. 9.

Appl.

Ioh.2.13.

1.
Hence
wicked
men are
convinced
of their
miserable
estate.

Ob.
Though
they see
it not.

Sol.
Ioh.5.41.

in opening this part of the Proverbe : and now I write unto you young men, that you may overcome that evil one. Suffer therefore first a word of conviction , and next a word of exhortation.

Ye may be convinced hence of two things:

1. First, concerning a wicked mans estate, that he is in miserable case , whatsoever he thinks of himselfe. If thou wert shut up in a darke prison, where thou couldst not have any fellowship with light, wouldst thou not thinke thy self in a woful plighe ? Much more art thou thus, if thou be in the darkness of ignorance, sin and misery.

You will say, I see no such matter. If I am in misery, I see it not. It may be so, and yet your misery is not the less. As Christ said, Because ye say ye see , therefore your sin remaineth:

muineth: so say I, because you say you see not, therefore your danger is the greater. If in a desperate disease a man say he is well, its a certain sign death is coming on apace: so is it a sign that misery lieth at the door (though you have shut it out a while) because ye say ye see it not.

Put case it be so (say you) yet you feele no hurt by it for the presen:. Ye go on in sin, and thrive, and are merrry, and what evil can come? Take heed; while a man is lusty and strong, a man can endure hot and cold, night and day, and never shrinke; but when he is down, by age, sickness, surfeit, or the like, then every blast pierceth through: so while you are in health and prosperity, you are like a Church-Warden's Bill, which answereth all is well, when too many things are

Ob.
And
though
they feel
it not.

Sol.

amiss : but when sickness, and death comes , down you sink with shame and horror , like the fishes of *Jordan*, which fall into the dead Sea , and are no more alive.

Object.

*Potentia est
dispositio rei
ad actum.*

*Potentia
naturalis,
vi principii
interni.*

Yea, but you are not in this dark estate ; you heare the Word, and understand it, and have a power to understand more : therefore certainly you shall not be darkness for ever ; for a power doth dispose you to the act and exercise which shall follow. Be not deceived : for though it be true of a natural power , which comes into act by the power of some inward principle, that if you have such a power , t shall be brought into act , more or less , according to the power , as when Grapes have a power to drop Wine , or Apples Cydar : and so , if as men , you have a power to reason , it is more or less shewed by discourse , either by in-

inward conceptions, or outward expreſſions: yet is it not true of an obediential power, which is drawn out by a power from without; as when the Waters of *Egypt* are turned into Bloud, and the Water at the Marriage of *Cana* was turned into Wine: And so, though you have a naturall power to know, (according to your measure) and so to be acquit of humane darkness, yet amidst your hearing and understanding, you must be turned from darkness to light, and from the power of Satan to God, that you may receive forgiueness of sinnes, and inheritance amongst them that are sanctified by faith in Christ. If theretore you would be freed from this darkness, you must depend upon God (whom you cannot command at pleasure) to give the increase, and to acquit you from this misery.

Seo

2.
Potentia
obedientia-
liu, vi prin-
cipi exis-
ti.

Ioh. 2.

Act. 26.18.

2.
Therefore
think it
not strange
to see the
wicked do
shameful
things.

Ob.
Though
they do
think their
darkness
not the
cause of
their shame
because
they know
much.

Secondly, ye may be con-
vinced hence, not to think it
strange to see poor sinners to
do that, *of which they are af-*
terwards ashamed. The Adul-
terer watcheth for his twi-
light: the Drunkard seeketh
his close corners to couzen his
soul and pursue in: the Liar
desireth his *say nothing*: and
all Luxuriant hunt out their
coverts and thickets: and
when they are roused by the
Justice of G O D and man,
they cannot endure the light,
having such evil deeds; for
they are ashamed and con-
founded. Do not wonder at
all this, and much more in
this kinde: because what they
wrought, was done in dark-
ness, and now it is brought to
light.

But why should I thinke
darkness to be the cause of
their shame, seeing many of
them have a great deal of
know-

Sol.

*Surgunt
indocti, &
rapiunt
celum, &
nos doctores
trucimur in
innum.*

knowledge? It is true in truth, ungodly men may gaine a great measure of knowing knowledge: *Judas* preached for Christ, and *Julian* writ for him, yea, unlearned men, whose cure is to feel divinity beating in the pulse of their hearts and lives, above the flowing of it in their brains, may take Heaven by violence, while the more learned (careful to know and carelesse to do) may be thrust into Hell. But le. them gain what knowledge they can, the understanding singly taken is not that which God most delighteth in, to keep them from shame by it, but he dwelleth in a contrite and broken heart, to keep them from the power of sin, and horror of shame.

Esa. 66. 2.

2.

Therefore, be exhorted to avoid the wayes of wicked men.

Secondly, be now exhorted to avoid the wayes of wicked men, which will bring you to such sins as darknesse breedeth, and darknesse feedeth.

Ye

1.

Apoc. 16.15.

2 Thess. 5.

Ye shall one day find that this darkenesse breeds carelesness, sinfull delight, fear and doubting. In darkenesse men are carelesse of their goings and doings: So, while ye are in the wicked way, ye are carelesse of your duties to God, and man: and ye regard not though ye walk naked (without the garments of faith in Christ, and the obedience of faith) and your *shame lieth open*. In darkness sinfull delights are most welcome: when Drunkards were most modest, and ashamed of the noon-day, the Apostle saith, *they that are drunk, are drunk in the night*. And Job saith, that the Adulterer hunteh for the twilight, and flattereth himselfe, that God cannot pierce thow the darke cloud. So, while yee are in this blacke way, yee freely drinke off this Cup of the pleasures of sin,

sin, even to the dregs. In darknesse, they especially that are apprehensive, are full of feares, whether they shall receive hurt; full of doubtings, whether they are, and do right or wrong. So while ye are in this pitchy way, in the midſt of laughter your heart is heavy: ye sometimes fear the hurt ye may ſuffer; what if I be ſick? what if I die? what if Divine Justice ſeize upon me? what ſhall become of me then? Ye ſometimes doubt whether that be the way to Heaven or Hell, wherein ye walk. If it be the way to Heaven, which of the Saints of God have gone before me in it thither? If the way to Hell, why do I walke in it ſtill? Besides, ye ſhall one day finde, that this darke-ness feedeth and nourisheth ſin. For as men in darkness, being ſet upon a course, will be

Luke 19:
41, 42.

Ob.
Sol.
To your
hurt,
though you
think it
will do
you little
or no hurt.

be resolute to do it still: So while ye are in this way, ye will be facted in obstinacy against God, and in resolution to do what ye list. This Christ lamented in Jerusalem, *Ob if thou hadst known in this thy day the things that belong to thy peace! but now they are hid from thine eyes.* This also may you lament in your selves (if you could) with teares of vcloud.

Perhaps you may think that all this will do you little hurt. But God open your eyes in time, that you may see to your amendment; that it will bring you to the darknesse of Hell, where ye shall finde horrour without the least comfort, and torment without the least ease. None of the plagues of Egypt were so afflictive to Pharaoh, as dakenesse was. This extorted from him this speech, which was not heard be-

before, Go you and your children, and serve the Lord. How much more will ye be pressed with the darknesse of Hell, which is the proper place of torment! This makes these poor darke creatures, before they come there, to cry out, I shall be burned in Hell for ever and ever, what shall I doe, what shall I doe?

If therefore there be any fear of God before your eyes, if any bowels of compassion to your miserable bodies and sculs, avoid these hellish waies of wicked men while ye are young. Suppose that Jesus Christ, and Satan stood before GOD to plead for you. *Christ* could say, Behold blessed Father, I have taken their nature upon me, I have done, and died for them, I have presented thee with a full satisfaction, and have offered to them this great grace

grace to hear my Gospel, and believe it: yea, I have been assistant to the ministry of the Church to convince them of their wicked courses, to move them to come to me, to assure them, that I and mine are all theirs, if they repent and believe the Gospel, yet have they not honoured me by faith and love. But Satan pleads, Behold thou great God of Heaven and Earth, I never took their nature upon me, yet they love me and my courses better then themselves. I never did any thing for their good, but for their snare and ruine; yet they cleave to me, and my works of darkness, and my pleasures (deceitful pleasures) of sin for a season, more then to thee and thy Word. I never died for them, yet they live and die in my cause and quarrel; drinking, dicing and drabbing, night and day: revelling

velling with thy good creatures, reviling of thy vertuous Servants, and resolving still to do as they have done. I never offered them grace, but sin, and they have resisted and spurned at that, and accepted this with greediness. All this and more, may truely be said by that Lion of the Tribe of *Judah*, and that roaring Lion that seeketh whom he may devour. Set your selves to present such a plea to your souls, and think, Whether the Devil hath not powerful reasons to move that God, who is a consuming fire, to deliver you up to his hands, so long as you are in darkness? What an hell will this be to you before you come to hell, if you repent not? What an hell will it be to you to sail by, before you come to hell, if you repent not, and forsake not your sins? Will ye not think of to day,

while

while it is called to day ? Will ye still go on in the waies of sin, though ye cannot prosper? God forbid, the safetie of your souls forbiddeth it ; your Covenant in Baptism forbiddeth it, and all the mercies wherewith the Lord hath renewed you from your youth up hitherto.

Ye may thinke your selves safe enough, and that all your dark and riotous courses shall end in a sun-shine of glory and happiness : but (alas) in your way there lie many things at which ye may stumble, and so tumble into the pit of hell unawares, which is the next considerable proportion in this Proverb, to wit :

That wicked men know not at what they stumble.

Do ye desire to gain to your souls from this?

Then weigh with me these three particulars :

Propos.

i. What

1. What it is to stumble.
2. Whereat they stumble.

and,

3. That they stumble, because they know not at what. To stumble is to take an argument of offence at something, to make them fall still into the waies of wickedness. As when the Jews took these arguments against Christ to conclude against faith in him, *He is a man gluttonous, a wine-bibber, a friend of Publicans and sinners. We say well that thou art a Samaritan, and hast a Devil.* And when the Jews took these arguments against Stephen, *We have heard him speak blasphemous words against Moses, against God, against this holy Place, and the Law.* And when the Corinthians raised this foundation against Saint Paul, *This fellow persuadeth men to worship God contrary to the Law:* and

Ter.

I.
What it is
to stumble.

Mat.15.19.

Ioh.8.48.

Acts 6.11,
23.

Acts 18.13.

Acts 24. 5.

Tertullus in a flinting speech before Fælix, We have found this man a very pestilence, a mover of sedition among all the Jews in all the world. These are arguments of offence, to make them that do receive them still sins, old to fall into sins, new sins, all sins.

2

But whereat ordinarily do wicked men stumble? Ordinarily at six sorts of things, when they would flatter themselves in their wayes of darkness. Either *Ignorance*, or *Presumption*, or *Despair*, or *the World*, or *Scandal*, or *the peaceable end of sinners*, and the contrary of those that have lived more strictly.

1.

They stumble at ignorance on both hands. Sometimes they stumble at the ignorance of sin, and so they fail to sin, and care not, fear not. When *Josiah* knew not sin, his sweet nature stumbled with the times:

times: but when he heard the Law of God read, he rent his clothes, and melted to the very heart. When *Saul* lived a Pharisee, the death of *Stephen* was nothing, it could be swallowed up upon a full stomach: but when the Law came and shewed him what sinne was, when he saw sinne revive, to prick, wound, and kill, then he mourned under his captivity. Sometimes they stumble at the ignorance of Repentance: They are like *Nicodemus*, who cannot hear of a new life, but he dreameth of entring his mothers womb againe: and like *Peters* hearers, who when they sinned knew not what they did; and when they were pricked at the heart for sin, knew not what to do, *Men and brethren, what shall we do to be saved?*

Rom. 7.

John 3.

Acts 2.

2.

They stumble at presumption, that God will any time accept

accept of them upon any terms. Therefore, at what time soever, saith one: God desprieth not the death of a sinner, saith another: Christ saith, Come unto me, saith a third: God will that all men should be saved, saith a fourth. Every presumptuous wretch layeth some faire foundation (which might be found and sweet to a true patient) which yet will not serue his turne when he is to try the strength of it, no more than Sampson's green Cord could binde him, or a rope of and can pull down an impregnable Castle.

3.
At despair
of their
own
strength.

They stumble at despair, and at that on both sides too. Sometimes they despair of their own strength. Alas, all the wayes of vertue, grace, and glory are too hard for me. I must lie down in shame, confusion, sin and sorrow; but not move a foot to Heaven.

When

When Christ preached, that no man could come to him except it were given him of his Father; many of his disciples went back, and walked no more with him: in so much as CHRIST complained to the twelve, Will ye also forsake me? If Christ be such a manner of person, that access to him is so hard, so much above our power, that we must be beholding to a Father whom we are not acquainted with; then farewell CHRIST, welcome world who are more familiar. Sometimes again they depaire of GOD's strength and mercy for them. CHRIST cannot save them, GOD will not save them. Let strength and mercy be what it will on high, it is too high for them. What is that to me? I am the worst of unworthy sinners. This cast out Cain; hanged Judas, damned both, and any

D other

Ioh. 6. 65,
66, 67.

2.
Of Gods
strength.

other that delight in such downfall.

4.
At the world,

Math. 13.

Math. 22.

5.

At scandal, at that they trip dangerously

They stumble at the world of honour, pleasure, profit. The stony hearers stumbled at the care-cloth, the thornes of cares for worldly pelfe. The unworthy Guests stumbled at the new bought purchases of Barnes, and Oxen; and so much as at the new married Wife, *I cannot come*. The rich worldling at the new Barnes, and store for many dayes. His soule did so alwayes live in them, that he thought he should always live with them. Thus they stumbled and fell. The huge block of the world was too great for them to leap over into Heaven, and therefore downe they fall, and break their necks into the wayes of sin.

They stumble at scandal, and

on

en both hands. Sometimes they are loth to offend their wicked companions ; what ? shall I forsake them, scandalize them, go without them , (though) in a better way , make them that are my friends my foes , to neglect and scoff at me ? This made Nicodemus come to Christ by night. This made many of the chief Rulers believe in him , but they confess him not , lest they should be put out of the Synagogue : for they lived the praise of men , more than the praise of God. Sometimes againe they take offence at the lives of those that seem to be more godly then themselves , and are (at least) by profession . Indeed , these should be very careful to adorn the doctrine of our Lord Jesus Christ : and therefore many excellent exhortations are spent upon them , in the most sure VVord

Being loath
to offend
their wicked
companions.

Ioh. 3. 1.

Ioh. 12. 42.

43.

And being
offended at
the lives of
professors.

Tit. 2.

Thes. 4. 12.
1 Cor. 10.
33.

of G o d . Sometimes they are called upon to behave themselves wisely to them that are without : Sometimes to walk honestly towards them that are without : sometimes, to give no offence neither to Jew, Grecian, nor Church of G o d : yet are they not so careful in the works of holiness, righteousness, and sanctity, as they ought. This is soon espied by wicked men, and so made an argument to stumble at.

which
they easily
copy
though
they are in
darkness.

James 1:

You will say , They are in darkness, how then can they see such a hole in the coat of him that is better than themselves ? I'll tell you ; when men see a thing that may further them in the way to Heaven, they do receive it inward by the means of the spirit, and the sweet beams of grace which shine about them ; For every good giving comes from the

the Father of lights : but when they see any thing that helps them onward to Hell , they have a power of seeing from within As a Cat sees in a dark night by fyring the aire to her self, and for her own uses ; so wic ed men being set on fire of Hell , can in their darkest state easily kindle a light for their own uses to find fodder for their souls in their way to Hell ward.

They stumble, Lastly, at the peaceable end of sinners. Truly, they died like Lambs, There are no hands in their death : just like the good Thief upon the Cross, which with quiet and sweet reaches after grace and glory, breathed out his soul to God ; notwithstanding all the wickedness of his forepast life ; whereas many of those who have lived better, have died with little rest , and no

D 3 comfort.

From a
light not
from with-
out but
from with-
in.

James 3.

6.
At the
peaceable
end of sin-
ners.

Psal. 73.

And the
troubled
deaths of
the godly.

comfort. Hence they stumble thick and threefold, and make no question to die no worse than they, though they do as bad.

2.
They
stumble
because
they know
not at
what.

1.
They know
not who
they are
that sin.

2.
Whom
they sin
against.

Micah 6.

Thus they stumble and stumble; and the cause or the sign of all, is this in the P. over; *They know not at what they stumble.* As for sinne, they do not know who they themselves are that sin. They are the creatures of G O D who hath blessed them a thousand wayes, and therefore they should live to the honour of him, and not as if the Devil had made them. They do not know whom they sin against. It is against an infinite God, who is an infinite good, and therefore the least guilt will not so easily be taken off as they d.came. Can much Nitre and pitch Soppe do it? *Can thousands of Rams,
and ten thousand Rivers of Oyl?*

Oyl? Sinne against a private
Man, and it is a trespass, or
battery; sin against a King, it
is sedition or treason; but sin
against God, and no name
can expiess it, nothing can
cleanse it but *the bloud of the*
Lamb, which bringeth to us
the righteousness of G O D,
which is of infinite worth.
They do not know what sin
will worke. 't is the wilde
Bore of the Wood that laies
waste the Vine of our Souls;
it woundeth the Conscience,
defaceth the Image of God,
and writech upon us Satan's
image and superscription: it
brings fear, pit, and snare up-
on the inhabitants of the earth,
and at the last the vengeance
of eternal fire. All this, and
much more about sin, these
poor wretches do not know,
and hence they stumble upon
sin and ruine.

2.

: Ioh. 1.
Rom. 3.
2 Cor. 5.

3.

What sin
will work.

2.

They
know not.

As for Repentance they
D 4 know

1.

The necessity of re-pentance.

Luke 13.

2.

Nor the work of it.

3.

Nor the worth of it.

know neither the necessity, work, or worth of it. Do they present this to their souls, *that except they repent, they shall perish?* Yes that they do, and therefore they will repent hereafter. Yes, but are they not deceived in the work of it? Do they not think it to be the work of an hour, when the whole life of man were but enough for us to walk in that way? Do they not think it to be nothing but a conviction for sin, a sorrow for sin, and a crying God mercy? Do they know that it implies sorrow for sin seen, purpose to forsake sin sorrowed for, and to return unto God? Or know they that it is accompanied (if it be saving) with an holy course in godliness and righteousness? No such matter. It is so slenderly looked after: and so poorly prized by them, that they

they take it up as old shooes,
when they have none else to
wear : when they have not a
day to live, and an hour to
spend in sin, then they will
repent, what ever come of it.
Thus these miserable wretches,
when they have built a Castle
of their own Repentance, not
Gods, do stumble at they know
not what.

Now, for presumption (woe
is them) whatsoever they
dream of Mountains of mer-
cy, *They know not the power*
of Gods wrath. They think
him to be made up of no-
thing but mercy, and that
he should do them wrong,
if they should not have it.
They see the light of his coun-
tenance so long in their health
and prosperity, that they pre-
sume he cannot bend his
brows, and turn his back in
after dayes. Do they remem-
ber that after God had made the

3.
They know
not the
power of
Gods
wrath.
Psal. 91;

In the
works of
this justice.

2 Pet. 2; 4.

Gen. 4.
Gen. 6. 5.
Gen. 8. 21.

Gen. 19.
Ezech. 16.

world, his first act was an act of justice upon lapsed Angels, who (though they were in Heaven) were cast down to Hell, and delivered into the chains of darkness, to be reserved unto judgement? Have they forgotten that his next work was a work of justice upon Adam in Paradise? and the third that we read of, a work of justice of justice upon Cain, for committing murder but once? Have they not read that God drowned the first World, first for imagination? Or that he burned with fire and brimstone Sodome and her wicked sisters, for pride, fulness of bread, abundance of idleness, which hatched plenty of lust? Is the justice of God upon the World cleane gone out of minde, when his Church was in a corner, and but a little flock? Or will they not see the justice of God upon Christ,
Our

Our surety, in the similitude
of sinful flesh; that he did not
escape it, being made sin for
us (that is, by being a sacrifice
for sin) that we might be the
righteousness of God in him?
They have forgotten all prints
of Justice, that they may put
far from them the evil day,
and sin without fear. But that
God that is a God of mercy,
or the vessels of mercy, is for
those who by wilful sins make
themselves the vessels of wrath,
a consuming fire: yea, and
when his hand taketh hold of
judgement, he will make his
sword drunk with blood. Then
shall they know what now they
willingly know not, that he
that blesseth himself in his
heart, saying, I shall have
peace, though I walk in the
imagination of my heart, to
adde drunkeenes to thirst, the
Lord will not be merciful unto him.

Heb. 9.
Rom. 8. 3.
2 Cor. 5. 21.

Rom. 12.

Deut. 22.
41, 42.
2 Pet. 3.

Deut. 29:
19, 20.

Do

4.
They know
not what
they can do
in good be-
cause they
try not.

Esa 59. 29.

1 Cor. 11.

24, 25.

Tit. 3. 5.

Eph. 6.

Phil. 4. 13.

5.
They know
not what is
the power
of Gods
mercy.

Si peccansis-
tus, misere-
magnis peni-
sensibus.

Esa. 66.

Do they stumble at despair
of their own strength : It is
as they know not what All. For
do they not shew great
strength in sin ? Why then
will they not try what they
can do in virtue ? Hach not
CHRIST promised his assi-
stance in the Word of GOD,
and Sacraiments ? Why will
they neglect CHRISTS hand,
which is put under to help ?
Why will they not be strong
in the Lord, and in the power
of his might, that they may be
able to do all things through
him that helpeth them ?

Will they more impotently
stumble at the despair of Gods
mercy ? Surely they stumble
at they know not what. For
God is good unto wicked men,
much more to those that truly
repent. Doth not his Sun and
rain bless obdurate sinners ?
much more hath he the bles-
sing of peace for those that
tremble

tremble at his Word, and are weary and heavy laden with their sinnes. For will they forget how willingly God reaoneth with the rebellious Jewes, and promiseth that upon Repentance he will make their twice dipt scarlet sinnes as white as wooll? Or do they not regard that God tells them that *mercy pleaseth him*. If he come in a work of justice, he shewes with a Raser that is hired (as if he had no instrument of his own to execute wrath:) but if he comes in a work of mercy, it is his own work, his proper work. But they forget this, as if Christ's blood did not triumph over all the sins of penitents, even to the bathing of them that turn to him, who shed it by murther: this they forget, and so do stumble at headlong despair.

Do they stumble at the world

Matth. 11.

To embr-
ace pe-
nitents.
Esa. 1.

Mic. 7.18.

Esa. 7.20.

Esa. 28.22.
*Opus justi-
tiae est opus
alienum.*

Act 2.

They
know not
how weak
all the
world is if
it were on
their side.

1 Cor. 7.

Eccles. 11.

Esa. 41:16.

world? Alas, they know not at what. What's all the world, if we could grasp it into an handfull? It flittereth while it shineth, and the glory of it puffeth away. Have we the confluence of all worldly goods? They cannot keep off a thousand miseries; Gout, Consumption, Fever, Stone, Strangury, death are the portions of this worlds wantons. And when that goeth from us, or we from that, it giveth a bitter farewell to the loves of it. Though a man live many dayes, yet let him remember the dayes of darkness, which will come first or last, and then farewell profit, farewell pleasure, farewell honour: the white sticke must be broser, worldly comforts must vanish, and if ye have not built your nest in the Rock Christ, the wind will take you, the world will spew you ou, and whither then?

Do

Do they stumble at the offence of their companions? I is as they knew not what fit". Call for them all, whom you are loth now to offend in pleading G O D , and what can they do? *As the winter brooks they pass away*, saith Job. Are they touched for sin? They will be glad to be rid of them: *away from me ye wicked*, I will keep the Commandments of my God. Doth the wrath of God come? They can say, alas my brother, alas his glory; but as the wrath of man cannot accomplish the righteousness of God; so nor the power of man can stand (with comfort) against the wrath of God. Doth *Povertie come as an armed man?* A worldly friend will help once, a godly friend will help twice, but daily to hang upon the pockets and purse-strings of others, is like

7.
They know
not how
little their
compani-
ons can do
for them.

Psal. 119.

James 1.

Psal. 6.

Prov. 6.

like a curst wife, a continual dropping; away with such a like fellow from off the earth, the land is not able to beare such a loathsome guest. Doth death come with this Iron law, *You must go and make your bed in darkness,* where they must say to corruption, thou art my mother; and to the worme, thou art my brother and sister? Where are their companions now? One standeth by and weepeth, & it cannot help; another would come, but feareth the flashes of reproof for godless courses: but let them all come, can they deliver their bodies from the grave, and their souls from the hand of Hell? The Redemption of a soul cost more than so: they must let that alone for ever. What matters it then to offend such, so they may please God?

Psal. 49.

Do

Do they now stumble at the lapses and falls of those that seem better than themselves ? Is it not still at this know not what ? If a Christian sinne, it is not because he is a Christian , but because he is a Christian no more : it is not the profession, but the person that is in all the fault. He that is a good Christian, should answer like that blessed Martyr, who when he was asked what was his name ? he answered, *Christian* : what was his Country, answered, *Christian* : what were his hopes, thoughts words, and deeds ? He answered *Christian*. He was a Christian all over : and if it be otherwise , Christianity must not be blamed , but sinne in him , and Sathan out of him, that put on that fair hood to cover their deformity. Besides , sinne shall

8.
They know
not that
the falls of
Christians
is, because
they are
not Chri-
stians e-
nough.

shall condemn them, not justify the wicked stumbler. They shall go to hell for that without Repentance: the wicked shall not go to Heaven for being worse, because they are bad.

9.
They know
not that
sinners end
is not al-
ways
peaceable.

And when
it is.

*Duriees
hominis pec-
earum ob-
duratio ius-
dicum Dei.
It yields no
comfort.*

And what do they stumble at now? Is it at the peaceable end of sinners? It is still as they know not what. For it is not ever true that wicked men finde such a calme when death approacheth; sometimes Hell fire flasheth upon them then: sometimes they miserably cry out, *I am damned, I am damned, I must to Hell:* and when it is true, God, Satan, and themselves, have an hand in it, God justly sealeth them up to hidnels of heart, and then (like the Leviathan) they laugh at the spear. Satan covers their sins, and locks in their thoughts to dream of golden Mountains. He labors to make

make their life and death to be an heaven here, that they the more cunningly bring them to hell hereafter. *Them selves* have accustomed themselves to sinne, and custome in sin taketh away the sense of sinning, and so like *Nabal*, their heart dieth like a stone. And put case that God's good people be disquieted when death appeareth: They draw near to God, and see themselves abominable as *Efan*. They have a circumcised heart, and so are tender at the least touch; which Satan perceiving, he driveth home with all his rage and skill, to slander his godly course, because his time is but short.

Thus now ye have the whole Proverb, which setteth forth a rule to your miserable example, to shew the miserable estate of those that are, and walk, and stand, and sit in the dark

*Consuetudo
peccandi
sollit sensum
peccati.*

¹ Sam. 25.

And yet
the unquiet
end of the
godly may.
Esay 6.

dark wifes of sin and wickedness.

Appli.
Therefore
let this
proverb
sink into
your
hearts.

Deut. 32.2.

Many have
thus stum-
bled.

What shall I say to you Young men? O that I could speak to your hearts so powerfully, that ye may be roused from lying under the dominion of sinne any longer!

Ob that my Doctrine might drop as the rain, and my speech might distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass! You have heard the woe, woe, woe, to wicked men. Sometimes this keeps them off from virtue and grace, and sometimes that. Here they stumble, and there they stumble, before, behind, on this side, and on that, and at last tumble into despair, and Hell forevermore. Francis Spyna stumbled thus, when he cryed out, *I would fain be in Hell, to try the worst that God can do.* And that outlandish wretch thus, who

who would have given all to his soul, not to forsake him : but when nothing would serve the turn, but he must die, he commended his soul to the devil to be carried into everlasting torments. And that English wretch thus, I give my goods to the King whom I have cozened, my body to the earth, and my soul to the Devil. And that other wretch (not worthy of a name) thus, My soul I bequeath to the devil who owns it ; my Wife to the Devil who drew me to my ungodly life ; and my Chaplain to the Devil who flattered me in it. But (dear young men) do not ye so ; Lay hold of eternal life ; and pull your selves (by the mighty power of God) into that way. Use no arguments to pull your selves into, or keep your selves in the way of sin. Quit your selves like men, and

But do not
you young
men flum-
ble thus.

2 Cor. 6.

Consider
your mo-
tives to
look about
you.
Your age
is most un-
settled.

and the God of Heaven stand by you for your help and succour. Now is the accepted time, now is the hour of salvation. God hath shot a warning piece from Heaven, stand not out; but vaile to him, before he shoot the volleys of his vengeance against you irreverberately.

Ye have many motives to make you loo about you now for grace and glory. First, your age is a most unsettled age, pestered with many lusts of youth, which drop by drop may fall upon you, till you are suddenly over head and eares. That which hath been formerly fained of *Hercules*, that he stood in two wayes, ready to take either, is true of you. For as a strait tree which is loose at the root standeth trembling, and being unsettled, with a little strength is pulled thisway, or that way: so is it with you, who

who are ready to be swayed
with wind and tide every
way.

Secondly, you will easily sa-
vour ever of that first liquor
which is put into you. Re-
ceive the distilled dewes of
Grace from the Spirit of God,
and what a sweete savour shall
ye be in the nostris of God
and man? Receive the blau-
dy shewes of devellish and
worldly temptations, and how
will ye stinke like *Sodom* and
her sisters? If a man, by his
owne, and others disorders,
have his body made crooked
when young, he will be crook-
ed in bud, blossome, leaf, fruir,
and age: but if he be streight
then, he (by the grace of
God) continueth streight still.
So will it be with you: That
which is crooked, cannot be
made streight; and that which
is wanting, cannot be num-
bered.

2.
You will
easily sa-
vour ever
of your
first liquor.

Thirdly,

Ecclesijs.

3.

Ye are now
subject to
the horri-
blest sins.

4.

Your sins
will cry
loudest.
Psal. 85. 7.

Tob 13. 26.

Thirdly, ye are now subject to the horriblest sins. That natural corruption which is rooted in all mankinde, hath in your age more instruments to bring it to outward appearance; as flourishing wit to invent, and dexterity in other members to put in execution. As therefore they that are sick of burning feavers have need of cooling things; and stomachful colts, have need of stronger bits: so the fury of your age must be held in, as with a bit and bridle, lest it run upon you, and lay your honour in the dust.

Fourthly, your sins being committed will cry loudest. These made David cry out, *remember not the sins of my youth,* when my service would have been most acceptable. These made Job complain, *Thou wri-
test bitter things against me,
and wouldest me possess the ini-
quities*

quities of my youth. These made Paul pity Timothy, to flee the lusts of youth. And these will make you pitifully cry out too late, We have wearied ourselves in the ways of wickedness, when our paths were spread with butter. When we were strong, lusty, and able to do God service, we served the Devil; and now when God distributeth sorrows in his anger, our bones are full of the sins of our youth, which shall lie down with us in the dust.

5. Lastly, you think that you have a priviledg by your age; youth must have its course, they must sow their wilde oases. But the counsel of the Spirit is otherwise, In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether it will prosper. Therefore Solomon thinks such more worthy to be laught at, than to be an-

E fswered,

2 Tim. 2.
22.

Job 21.17.
Job 20.11.

5.
Your age
hath no
priviledge
to sin.

Eccl. 11.6.

Eccl. ii. 5. *Sed, Rejoyce O young man in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the sight of thine eyes : but know thou that for all these things GOD will bring thee to judgement.* And David doth tie up your unarm'd age to the hoins of the Altar, saying, *that even you must cleare your wayes by taking heed thereto according to his word.*

Therefore
stumble
not at any
of these
blocks.

Think how
soon ye
may die.
Job 21. 25.
24. 25.

If therefore there be any fear of G O D before your eyes, if ye have any bounches of compassion to your poor soule's, walk not in the dark wayes of the wicked. Open your eyes to see all the stumbling blocks of wicked men, and stumble not into their paths. O think what may come hereafter ; how soon you may die, go hence, and be no more sicke. *One dies in full strength, being*

being wholly at ease and quiet. His breasts are full of milk, and his bones are full of marrow: and another dies in the bitterness of his soul, and never eateth with pleasure: and then without the grace of Repentance, the mercy of pardon; I must to Hell, to millions of millions of torments. Farewell companions, farewell time, farewell pleasure; farewell friends, farewell all your persuasions, &c. and shall I say welcome Hell? O no: I would give thousands of Rams, and ten thousand Rivers of Oyle; yea, the fruit of my body for the sin of my soul: but the just Judge will not accept it, cut it down, why cumbrath it the ground: depart from me, I know: bee not.

Thus you have had your example and your rule, both shewing the misery of a wicked life: you have had my

E 2 charge

And then
what dan-
ger will
follow.

With fear-
ful com-
plaints in
vain.
Mic. 6. 7.

Luk. 13. 7.
Mat. 7. 25.
and 25. 12.

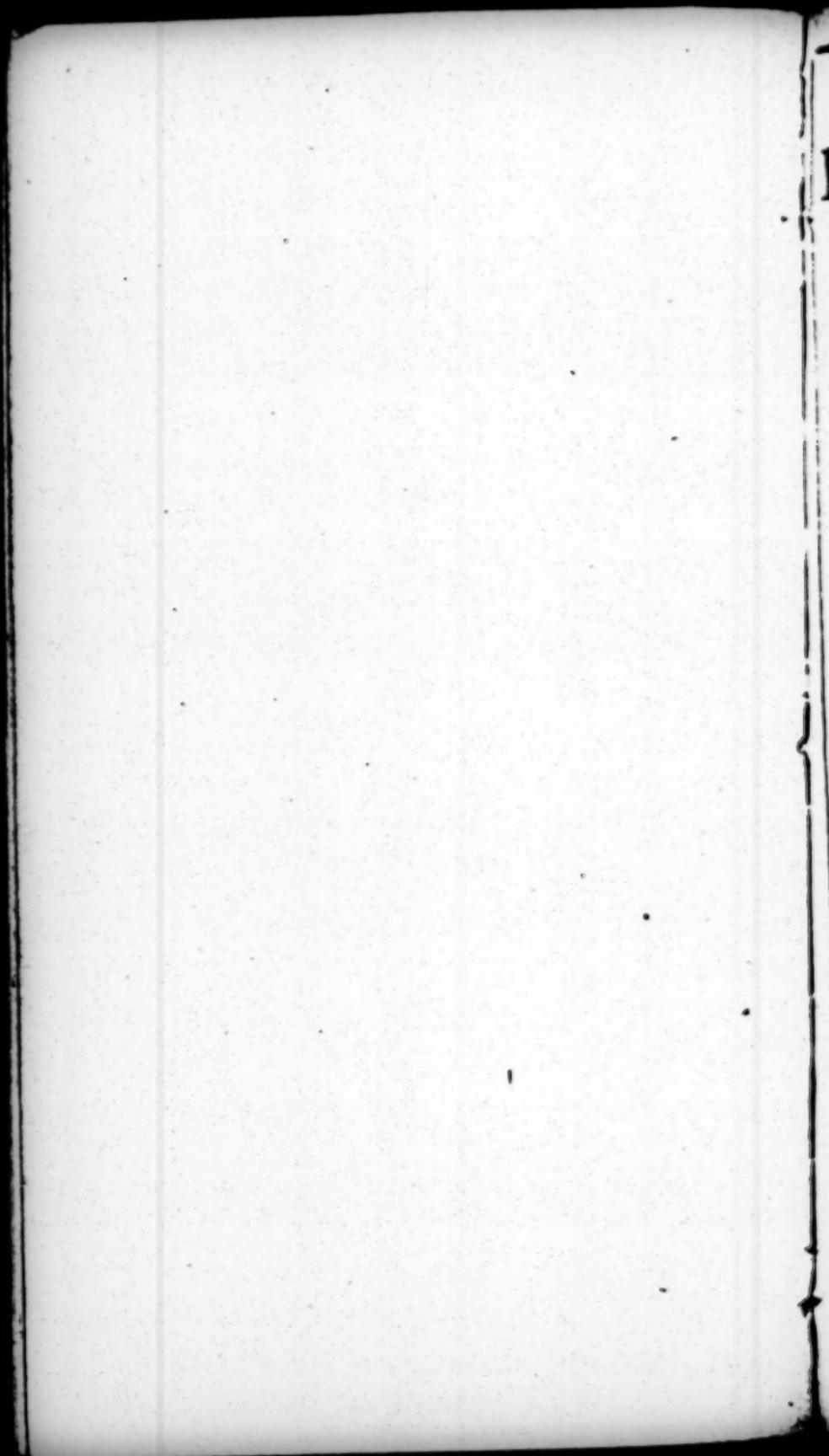
charge and discharge. Shall it fall like rain upon the barren Rocks and Mountains without fruit? Shall it not move one soul to go from the dens of sin to God? If not, as noble *Terentius*, when he had petitioned for the Christ a. s. and saw it torn in pieces before his face, gathered up the pieces, and said, I have my reward : I have not sued for gold, silver, honour, or pleasure, but a Church. So say I, in the middest of your neglect, I have not sued for your gold or silver, for your houses and lands, for your drunks, dice, or drabs, but for your souls, your precious souls. If I cannot or shall not woo them to come to Christ, God raise up some child of the Bride-chamber which may do it better. It neither i nor others can prevail, for that speech of *Elies* sons, 1 Sam. 2.25. they hearkened not unto the voice

Ier. 9. 1.

vice of their father, because
the L O R D would slay them.
In such a case, Oh that my
head were full of water, and
mine eyes a fountain of tears,
that I may weep day and night
for the miserable young men
of my people. But G O D grant
I may have no such case: God
grant you may not be in such a
state: God grant you may be
now wise to salvation. For it
is your salvation God would
have, it is your salvation I
would have, and woe unto you
if you be enemies to desires so
good, and no less useful than
for your salvation, your salva-
tion for ever and ever.

G o d guide your hearts to
the love of God, and to the
waiting for of C h r i s t.

F I N I S.



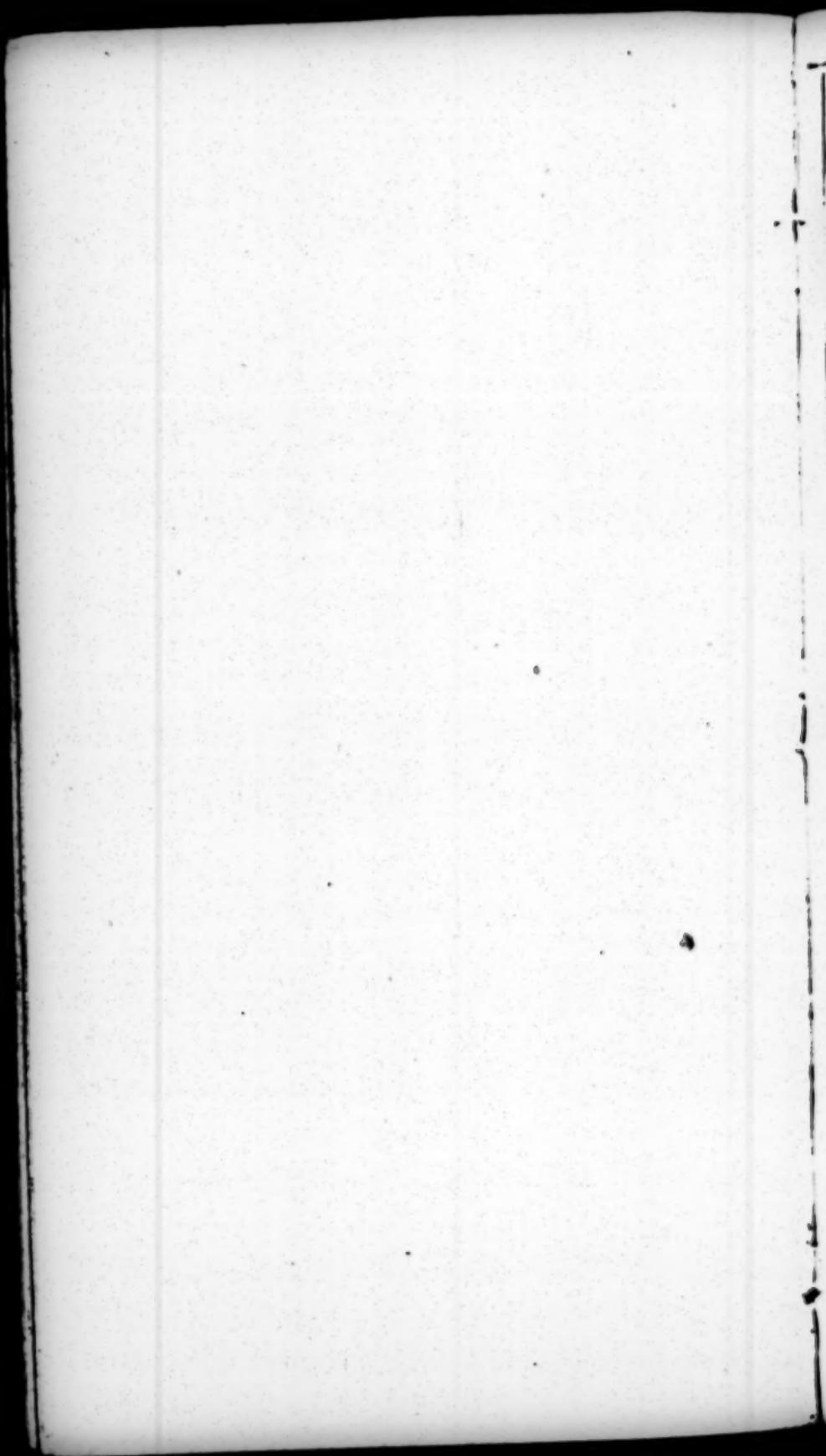
A

POST-SCRIPT
TO THE
READER,
of this
VVarning-piece,
of the use of ex-
amples.



L O N D O N,

Printed for J. Williams, at the Crown
in Cross keyes Court in Little-
Britain, 1671.





A :

POST-SCRIPT to
the READER of this
Warning-piece, of *the
use of Examples.*

Good Reader stay a while : thou hast not yet done. I have for thy good, set before thee an old Rule, and new examples : and of the abuse of examples I am not ignorant. Some look upon them so as to imitate them; be they never so bad. As *Augustius* a learned Prince, filled his Empire with Scholars : so *Tiberius*, a dissolute Prince, with dissenters : *Julian*, an Apostate Prince, with Apostates : and *Jereboham* a Calvish Prince,

with Idolaters. Others look upon them so, as to hate the persons as well as the sins. Every fearful accident, either in the life or death of men, speaks to them the language of damnation.

Howsoever they be b. sel, I am sure it is most fit, yea excellent, to have the white book of Gods mercies, and the black Book of judgments, alwayes before our eyes. The abuse deth not take away the use no more than the Spartans shewed themselves wise in rooting out their Vines, because their people abused their Wine to drunckeness.

I am sure we have the example of GOD himself, who would not silence the patterns book of sin, and judgement, of those he dearly loved. And if we be versed in his Book, we may observe, that he hath been pleased to make many uses of such

such examples. Sometimes by them he doth threaten, Remember what the Lord did unto Miriam. Did not Acham the son of Zerah commit a trespass in the accursed thing? Wherefore do you harden your hearts as the Egyptians and Pharaoh? If we do as they have done, ye shall be punished as they have bee. Sometimes by them he doth reproach unthankful people. Did not I deliver you from the Egyptians and from the Amorites, from the children of Amon, and from the Philistines? O my people, remember what Balack King of Moab consulted, and what Balak the son of Beor answered from Shittim to Gilgal. Are ye not ashamed to offend such a GOD as I, who have neither been a barren Wilderness, nor a dry Land? Sometimes by them he comforteth and strengtheneth the hands of the weak.

Thine

uses of examples.

I.

To threaten.
Deut. 24.9.
Josh. 22.20.
1 Sam. 6.6.

2.

To reproach.
Judg. 10.17.

Mic. 6.5.

3.

To comfort.

Deut. 31.

Ez. 54.9.

4.
To main-sain
truth.

Iam. 2. 21.

Rom. 4. 2.

3.

Thine eyes have seen all that the Lord your God hath done unto thine two Kings. This your trouble is as the waters of Noah come. as I have said, they shall no more go over the Earth, so, nor your afflictions shall overwhelm you. Will you be dismayed in any trouble, or cast off your confidence, as if God's hand were tied up now more than in those dayes? Sometimes by them he doth main-sain great points of godliness. Was not Abraham our Father justified by works? Not to glory in before God: for Abraham believed God, and it was counted to him for righteousness: but to make him stand out-against the blasphemies of the world, the accusations of Conscience, and the upbraiding of a dead faith. And will not ye who must be the children of Abraham, or perish, walk in the way of so worthy

thy a Father? Sometimes by them he doth diswade from vice. Be not Idolaters as were some of them. Let us not commit fornication as some of them did, and fell in one day three and twenty thousand. Let us not tempt Christ, as some of them also tempted, and were destroyed of Serpents. Neither murmur as some of them murmured, and were destroyed of the destroyer. If ye go on in such a way, and will not be diswaded, ye will meet with the same plagues which they have found, or worse. Sometimes by theca he gives promonition and caution. I fear lest by any means, as the Serpent beguiled Eve through his subtillty, so your minds should be corrupted from the simplicity that is in Christ. Will ye not take heed lest less policy make you to fal, as Eve fel, which was full of bitterness to her and hers?

All

5.

To dissuade
from vice.a Cor.10.7,
8, 9, &c.

Exod.32.6.

Num.25.9.

Num.21.6.

Numb. 14.

37.

6.

To fore-
warn.

2 Cor.11.3.

Why examples are of such use.

Iam 1. 2. 3.

A three-fold benefit by examples.

*I.
Observati-
on.*

All this use and more hath our good God made of examples, not only because like leaking Vessels we are apt daily to run out, and so forget our fashion which we saw in the Glass, it is not still represented to us; but also because of the singular profit of examples. For as they profit a world of people, they being like a burning Beacon giving light before men; and being like fire wherewithal to give light to thousands of Candles: so do they last long and hold out to the worlds end, as the poor Widows mites, and *Lo's Wifes* transmutation.

Neither is it in vain that God hath taken such a course as this. It is all for our good, that we may know how to use examples according to their several natures. But among the rest you may reap a threefold benefit by them. First, an Observation of the cu-
stoms

rites and usages of the Church and enemies of it. This will be an adjument to wisdom, which is ordinarily attainable by experience of our own days, and memory of others. Next an *Illustration* of the faith, and manners of others, whatever they be. For examples do not make faith and manners, but give patterns of Gods rule, for the more expedite practice of them. And lastly, a *declaration* of Gods ordinary providence in his acts of wisdom, goodness, mercy, justice, and the like.

From these two uses the world doth, mostly, too far wander. For want of the first, the Church is many times filled with Schismes, and disorders. For want of the second, faith and manners are not so cleared, and examples are taken up as necessary Lawes, which onely shew a lawfulness

Illustration.

*Declaration
of provi-
dence.*

*The World
doth not
make this
benefit.*

ness where the rule of Scripture doth not oppose. For want of the third, God passeth by, and we know it not. Let him be never so wise, by the neglect of the example, we admire it not. Let him be never so good, by the neglect of the example, we love it not. Let him be never so merciful, by the neglect of the example, we embrace it not. Let him be never so just, by the neglect of the example, we do not fear and tremble, and avoid the rocks of sin: and hence it is that I have been induced to propound these examples unto you also.

*How men
do make use
of examples
of Justice.*

It may be that sometimes men do observe the way of GOD in the whirlwind of justice: but either they are willing to think it not so great as it is; or to judge it to reach further than our good God intendeth it. If men do think he

first

first, it is because they would flatter themselves in like sins. Both they are to think that God should punish that which they love; or that danger should happen to them who have done as they mean to do still. If men judge the second, it is because they want charity, and judgement in the wayes of God.

Sometimes God gives an example of his justice which begins here, and continues for ever and ever: as in many of the drowned first world, and roasted Sodomites. God never made me so skilful in his Throne busyness, as to define peremptorily, that every sucking and infant of those miserable ones were cast into the bottomless hell. He only sayes that the flood did sweep them away, and they were burned with fire and brimstone, and there leaves us to leave

*And how
they should
from the se-
veral wayes
of Gods:
showing in-
justice.*

leave the rest to God. There were no, in the Arke indeed, nor was *soe* in the visible Church, as *Isaac* and the rest of the Patriarchs were, yet might the *All eyes* look upon them as he pitaleth, and judge, or spare.

Some times God gives an example of his justice which dies here, and (for ought we know) may end in glory. Thus we are said to be judged that we might not be condemned by the world. No man will judge *Josiah* or *Jonathan* for their untimely deaths. They died in peace, though they died in war; in peace with God, in war with men. Nor will they revolvedly reprobate the souls of *Er*, and *Onew*, *Nadab*, and *Abihu*, *Ananias*, and *Saphira*, or *Nit* like's. Their sins were great, and grievous, yea damnable, and therefore GOD broughte fearful judgements upon them: and as he hath said,

1Cor.ii.32.

ish, so hath he done, bloody
and deceitful men shall not
live out half their days. But
for their souls, and how far his
justice extended to them, is
among the secrets of his go-
vernment, and past our cogni-
zance. It is an old lesson never
to be forgotten, *That secret
things belong to the Lord our
God, but those things that are
revealed to us, and to our chil-
dren for ever.*

Deut. 29:
29.

But what is all this to our
examples in this Warning-
piece? If you apply it aright
you shall know how to use
them to your good. Be sure
therefore to see Gods hand in
both, and his anger against sin
in both; without that, such
judgings could not ordinarily
come into the world. Be sure
also not to extend Gods ju-
stice further than what you see
or hear. Thus far God hath
gone, go ye no further. Can-

The Appli-
cation of the
use of exam-
ples to this
Warning-
piece.

not God take up his people
and whip them soundly for
sin, but presently the rath-
ing Id must cry out, *They are
falsads, and not for GODS
rest?*

I need you see or hear
that one of them had a de-
bauched and wicked life. God
saw it, and thrust him down
to the gates of hell, and so he
did fearfully judge him in
this world. Yet withal he
had such remorse, confession,
self-condemnation, desire of
others good, and of his own
(though with despair,) that
God hath given us reasons of
charity to his soul, and kept
the rule of certainty to him-
self only. Notwithstanding,
let no man of such a course
presume; God comes as a swift
witness against such, and will
make his sword drunk with
their bloud. For he will wound
Psal 68.21. *the hairy scalp of every one
that*

that goes on still in wickedness.

You see also, or hear, that the other of them had a great deal better life. It is true also, that (thus much being confessed) he closed too long and too much with the world, as all that knew him well, complained. He was also unthankfull to a parish who had been loving to a poor father of his (in a free gift of a good maintenance from them,) when he would not be perswaded (*both before the settling of any will, and before the settling of his life*) to give a poor pitance out of his great estate to that loving Parish for pious uses, he having no children of his own. God saw this too, and whipt him to the purpose, before he went hence and was no more seen.

Would not GOD have an irreligious world see how necessary

Dan. 4. 27.

Prov. 3. 9.

necessary it is to break off a wicked life by Repentance, and how useful to honour GOD with our riches? It would make a good mans heart to bleed, that the world should have a second flood of sin by some, and that, by others, pious and publick works should be neglected, oppoted and grumbled at, as if mens riches were their owne, and they might doe with them what they list, as if they were gods. Shall private persons and affairs (*not worth a dunghill to the businesses of GOD*) be the only object of bounty and munificence? Is in such a case GOD withdraw his countenance and frowne, is it not worthy our notice? Let GOD be GOD, and do his owne work, sparing their souls for ever as he pleaseth; yet let him shew us examples too of what we ought to do, or what

what we shall suffer. For if we do not amend (for ought I know) he may, and will do according to our patterns, take away our comforts here, and our comforts for ever and ever, which is infinitely more.

I shut up all in a word. Look upon your examples and fear and tremble. If they have found GOD thus angry who have been overtaken by indulged, and overpowring infirmities, how will he look upon you if ye neglect, and scorn after such warnings? Yet look upon them so, as you leave no Charity behind. Ye may have hope to conceive well of them (*who were judged in this world,*) because ye knew not their hearts. Ye can have no hope to conceive well of yourselves in so doing, because ye know your own hearts better. You are apt in excusing some to flatter your selves, and in

in accusing others to justify
your selves too far. Neither
of these can do well in the day
of your account, which I de-
sire may be comfortable unto
you in the day of our L O R D
J E S U S C H R I S T. {

i Cor. 10.11. All these things
happened unto them for en-
samples : and they are writ-
ten for our admonition upon
whom the ends of the world
are come.

F I N I S.

